



ST. LAWRENCE
INSTITUTE FOR FAITH AND CULTURE

HUMANITAS

An Integrated Catholic Liberal Arts Education

Nascantur In Admirazione

"Let them be born in wonder"

ACADEMIC CATALOG 2015-2016

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St. Lawrence Institute for Faith and Culture

Purpose

Founded on May 24, 2009, the Solemnity of the Ascension of our Lord Jesus Christ, and placed under the patronage of Mary, Help of Christians, Blessed John Henry Cardinal Newman and Saint Teresa Benedicta of the Cross, the Saint Lawrence Institute for Faith and Culture is a ministry to higher education. It is an endeavor that promotes engagement, dialogue and formation. The Institute is an institution within the Saint Lawrence Catholic Campus Center which is a ministry of the Archdiocese of Kansas City in Kansas.

People from all over the world study and teach at the University of Kansas. It is one of the primary places in the Midwest and the flagship institution of higher education in the state of Kansas where people from a diversity of cultures, with varying beliefs and ideas meet. The Institute is a voice of the Church that brings the light of Jesus Christ to campus. It engages the larger culture, brings the Catholic world view into conversations with the academic community and forms future leaders in the world and in the Church.

Faith and Culture

When we speak of faith, we mean the Gospel of Jesus Christ, the gift of the Catholic intellectual, moral, liturgical and spiritual tradition that we have received and are called to pass on to others. Culture requires further explanation. The Vatican II document *Gaudium et Spes* devotes an entire section to the Church's engagement of culture. It emphasizes the fundamental importance of culture in the full development of the human person, the many ways in which salvation and culture are linked, and the mutual enrichment of the Church and cultures throughout history. At the beginning of the section, the document offers a definition of culture:

The word "culture" in its general sense indicates everything whereby man develops and perfects his many bodily and spiritual qualities; he strives by his knowledge and his labor, to bring the world itself under his control. He renders social life more human both in the family and the civic community, through improvement of customs and institutions. Throughout the course of time he expresses, communicates and conserves in his works, great spiritual experiences and desires that they might be of advantage to the progress of many, even of the whole human family (*GeS* §53).

The document recognizes that a person comes to a true and full humanity only through culture and that Christians have an obligation to work with all people to build a more human world. It goes on to mention specific areas of higher education where people are called to engage and influence culture:

Furthermore, when man gives himself to the various disciplines of philosophy, history and of mathematical and natural science, and when he cultivates the arts, he can do very much to elevate the human family to a more sublime understanding of truth, goodness, and beauty, and to the formation of considered opinions which have universal value. Thus mankind may be more clearly enlightened by that marvelous Wisdom which was with God from all eternity, composing all things with him, rejoicing in the earth, delighting in the sons of men (*GeS* §57).

Literature and the arts are also, in their own way, of great importance to the life of the Church. They strive to make known the proper nature of man, his problems and his experiences in trying to know and perfect both himself and the world. They have much to do with revealing man's place in history and in the world; with illustrating the miseries and joys, the needs and strengths of man and with foreshadowing a better life for him. Thus they are able to elevate human life, expressed in multifold forms according to various times and regions (*GeS* §62).

Mission

The mission of the Saint Lawrence Institute for Faith and Culture is to bring the light of the Gospel of Jesus Christ to the larger culture, especially at the University of Kansas. The Institute engages the larger culture, bringing the truth and beauty of the Catholic tradition into dialogue with others. It provides formation and educational opportunities for Catholic faculty and staff at KU and forms Catholic students to be leaders in the world and in the Church.

Goals

- 1) To **facilitate** dialogue and engagement within the KU community so that the relationship and dialogue between faith and the academic disciplines may be maintained.
- 2) To **provide formation** and educational opportunities for the Catholic faculty and staff at KU.
- 3) To **form** Catholic students in the Catholic worldview so that they will go on to become leaders in the world and in the Church, complimenting the professional and technical education received at KU with a human formation.

Activities

To facilitate, to dialogue, to engage . . .

The Annual Lecture Series

Each academic year a lecture is offered by a prominent speaker who addresses issues of faith and culture. These on-campus lectures are open to all people with the objective of addressing issues of faith and culture to the entire KU community.

The Journal of the Institute

Thesauri ecclesiae (*The Church's Riches*), a journal of Catholic thought, is published semiannually. The journal consists of theological papers, short stories, homilies, poems and artwork by current students and others connected with the Saint Lawrence Catholic Campus Center. *Thesauri ecclesiae* is a reference to the deacon and martyr Saint Lawrence, who when asked to present the wealth of the Church, brought forward all the people in need who the Church was supporting.

The Support of the Arts

The Institute fosters the appreciation and creation of beautiful art and music by maintaining gallery space for works of art, hosting music performances and sponsoring competitions that explore issues of faith through art.

The Genius of Women

The Genius of Women is a show that offers members of the University of Kansas community the opportunity to share their artistic gifts and talents that honor “the genius of women.” The show is open to the entire KU community.

Art Contest

The Institute offers an art contest in which students at KU can create and present art that represents their faith. The contest encourages artistic thought on the integration of faith and culture through the power of art. Selected works are displayed at the Saint Lawrence Catholic Campus Center and on campus.

The Saint Lawrence Award

Saint Lawrence was a faithful deacon, (Gk: servant) and a martyr (Gk: witness). The Saint Lawrence Award is presented to persons who exhibit exemplary service and witness to the Catholic faith.

Faculty and Staff Formation

To form and educate faculty and staff . . .

The Catholic Professor Lecture Series

Catholic professors at the University of Kansas are invited to speak on their academic work and their Catholic faith. They are invited to give talks on how their Catholic faith impacts, affirms and challenges their work and how their work impacts, affirms and challenges their faith.

The Jack and Sybil Kowalski Chair in Catholic Thought

The Jack and Sybil Kowalski Chair in Catholic Thought brings to the Institute a scholar with manifest excellence in teaching, for teaching, research and writing on issues related to the Catholic tradition. The person holding the chair will offer classes to students and occasional lectures to students, faculty and staff.

Student Education and Formation

To form students in the Catholic worldview . . .

Philosophical and Theological Courses

Beyond the core catechetical courses offered at Saint Lawrence, the Institute offers a series of philosophical and theological courses for students who are interested in furthering their Catholic education. The courses are organized in a way that allows students to be certified as Master Catechists or *Young Catholic Scholars*. These courses are offered to all KU students but are of special interest to those students who are active leaders at Saint Lawrence and those who are interested in serving the Church as catechists, teachers or are discerning a priestly or religious vocation.

The KU Young Catholic Scholars

The *Young Catholic Scholars* program is for students who have an interest in further theological studies. Modeled on the Oxford University Tutorial system, the student and teacher meet on a regular basis through the semester to discuss an agreed upon theological topic. The student will submit a paper on

that topic which will then be considered for publication in the Institute's Journal *Thesauri ecclesiae*. The Young Catholic Scholars program is an integral part of *Humanitas*.

Humanitas

The Saint Lawrence Institute for Faith and Culture offers *Humanitas*, a two-year program of study to students at the University of Kansas. Working alongside the university, the program provides a unique opportunity, guiding students to an understanding of what it means to truly flourish as human persons through a Catholic integrated liberal arts education.

Catholic Student Professional Groups

The Institute oversees groups for students in various fields of study to help them integrate their Catholic faith with their future professions. Issues include integrating their faith and living a virtuous and balanced life as professionals in their fields. Activities include lectures, social gatherings and other educational opportunities.

The St. Thomas More Society

Catholic law students and faculty at the University of Kansas are encouraged to join the Saint Thomas More Society, a Catholic student professional group to help them integrate their Catholic faith with the study and practice of law. The students and faculty address current and perennial issues of the law through the Catholic faith perspective. While directed to Catholic law students, the St. Thomas More Society activities are open to all students, faculty and staff of the KU School of Law.

Institute Faculty and Staff

Reverend Doctor Steven P. Beseau,

Director, Saint Lawrence Institute for Faith and Culture

B.S., Education, University of Kansas

M.Div, University of Saint Mary of the Lake, Mundelein Seminary

S.T.L., Pontifical University of Saint Thomas Aquinas, Rome

S.T.D. Pontifical University of Saint Thomas Aquinas, Rome

Patrick Rory Callahan,

Dean of *Humanitas* and Jack and Sybil Kowalski Chair of Catholic Thought

B.A. University of Dallas

M.A. Fordham University

Ph.D. (cand.) Fordham University

Michael Hayes,

Humanitas tutor

B.A. University of Dallas

M.A./Ph.D. student, University of Kansas

Sarah Hornung

Humanitas tutor

B.A. (expected '15) University of Kansas

Fellows: Faculty at the University of Kansas chosen by the Dean will serve as Fellows in the program. They will participate in the life of the program, social events, and provide lectures and other learning experiences for the students.

Honorary Fellows: Members of the community who have contributed to the program or are recognized for their achievements will be recognized as Honorary Fellows of the *Humanitas* program.

Theology Curriculum

There is a common misconception among some Christians who say “I have been saved, I have accepted Jesus as my personal Lord and Savior and there is nothing I can do to lose that.” Many Catholics college students also have a similar misconception. They will say “I have been baptized; I went to Religious Education or a Catholic school, so therefore I know my faith and do not need to learn anything more.”

Yet that same college student would not make the same argument about any other subject they intend to study in college. A college student would have studied literature, math, history or science in high school. Yet this does not stop that same student from studying those same things at the university. That is because these courses are taught at a university level. They are directed toward college students.

The same is true with the catechetical and theological courses at Saint Lawrence. They are meant for college students and directed at those in the university. In these courses it is possible to discuss the Catholic faith at a higher level. It is possible to talk about ideas and concepts you may have covered before, but in a way that is relevant to the life of a student at KU. While the courses can be taken on their own, students are encouraged to complete the catechetical core and then one or more of the three advanced study tracks provided by Saint Lawrence.

Requirements for Catechetical Certification: To receive catechetical certification, a student must have completed the four core catechetical courses; College Apologetics, Salvation History, Sacred Liturgy and Virtue. The student must have 80% attendance to receive credit for each course.

Requirements for a Master Catechist Certification: To be accepted into the Master Catechist track, a student must have successfully completed the core catechetical curriculum. In addition to the core courses, the student must complete one general philosophical or theological elective, one moral theology elective and CATH 400: *Catechetical Methodology*. The philosophical and theological courses are offered through the Saint Lawrence Institute for Faith and Culture. The student will also complete a catechetical internship approved by the Saint Lawrence Catholic Campus Center.

Requirements for a Young Catholic Scholar: To be accepted into the Young Catholic Scholar program, a student must have successfully completed the core catechetical curriculum. In addition to the core courses, the student must complete PHIL 310: *Philosophy: The Love of Wisdom*, two other theological electives and THEO 401: *Theological Tutorial*. The philosophical and theological courses are offered through the Saint Lawrence Institute for Faith and Culture. The paper prepared in the Theological Tutorial will be considered for publication in *Thesauri Ecclesiae*, the journal of the Saint Lawrence Institute for Faith and Culture.

Core Catechetical Courses

CATH 101 College Apologetics: Have you ever been challenged about some aspect of your Catholic

faith? Have you ever wondered about the reasons for our beliefs? The attitude of secular society towards religion in general, and Catholicism in particular, continues to grow more aggressive and hostile. The great variety of other worldviews, religions and denominations also presents a complex challenge to the devout Catholic. Nowhere is this more evident than in the University setting, where the faith is frequently challenged. This course aids students in articulating and defending their Catholic beliefs, especially much-disputed topics. This course will also arm students on how to articulate the faith to specific audiences such as Protestants, Muslims and atheists. Fall Semester.

CATH 102 Salvation History: Would you like to understand the Bible better? Many Catholics find they are unfamiliar with and intimidated by the Scriptures. Yet the Church encourages the faithful to study and meditate on the Word of God. *Salvation History* will serve as an introduction to the overall structure of the Bible, following the historical narrative from Adam and Eve, through the Patriarchs, the Exodus, the establishment of the Davidic Kingdom, the Exile, and the Coming of Christ. In this way we will make apparent the continuity between the faith-community of the Old and New Testaments and the Catholic Church of today. Fall Semester.

CATH 210 Sacred Liturgy: Would you like to get more out of Mass? The Sunday Eucharist is considered the source and summit of our week. What is behind the way we worship? This course is an introduction to the Sacred Liturgy. It will explore the Jewish roots of worship, the Sacraments, the liturgical year, the various rites of the Church and Church architecture. The Sacraments will be discussed from a sacred liturgical perspective with a special emphasis on the Eucharist. Spring Semester.

CATH 230 Virtue, the Art of Happiness: Do you want to be happy? Only in the virtuous life does one find fulfillment. In this overview of Catholic morality, we will first explore what is meant by human happiness and fulfillment, and then how this happiness is attained by the possession of the Cardinal and Theological virtues. The course will involve a discussion of a wide range of topics, including: the role of conscience, happiness, social justice, the certainty of faith and the nature of love. Spring Semester.

Philosophical Electives

CPHIL 310 Philosophical Apologetics: While philosophy and theology are two distinct fields of study, there is a great unity between them and a harmony between faith and reason. Philosophy sharpens the mind, promotes wonder at the strangeness and beauty of the universe, facilitates dialogue with non-believers and, most importantly, leads to a greater understanding of God. This class will provide an introduction to the four major philosophical sciences, Metaphysics, Epistemology, Logic and Ethics, and will demonstrate how each can be used to demonstrate God's existence, and to clarify what we believe by faith. Spring Semester.

CPHIL 311 The Thought of Saint Thomas Aquinas: The Common Doctor of the Church, St. Thomas is the model for all theologians and philosophers. Like no thinker before or since, Aquinas presented a comprehensive Catholic vision of all reality, sacred and secular, a vision which transforms the thinking of anyone it touches. This course will present St. Thomas' major philosophical and theological themes, including the nature of God as Three and One, the question of Evil, the relation of Faith and Reason, the

Human Person, and the Incarnation.

General Theological Electives

THEO 305 Acts and Pauline Writings: Throughout this course we will examine the birth and development of the early Church, both through the lens of the book of Acts and through the Epistles of St. Paul. The course will not only seek to contextualize Paul's writings within the Acts narrative, but will also deal thematically with the New Testament issues including Grace, Justification, Free Will, Law, Predestination, Faith, Works, Tradition, and Scripture itself.

THEO 310 Prayer and Spirituality: Prayer is essential to the life of a Christian and Saint Paul encourages us to pray always. This course reviews the Catholic understanding of prayer, especially as it is understood in the Catechism of the Catholic Church. It includes an exploration of the various types of prayer in the Church, helping those who take the course to know what it means to be a person of prayer. Recommended prerequisite: *Sacred Liturgy*.

THEO 311 Chesterton: Indisputably one of the greatest and most influential Catholic thinkers of the twentieth century, G.K. Chesterton was unique in his blend of stunning insight, rich humor and deep feeling. This course will expose students to Chesterton's thought through a sampling of his writings from his short stories, novels and books.

THEO 312 Created Spirits: Angels and Devils: Although presented frivolously by the popular culture, angels and demons are beings of extraordinary power and influence in our lives. This course will examine the nature of the angels, their role in the Sacred Scriptures and their many divisions. This course will also discuss the fall of the demons, the confrontation between Jesus Christ and Satan, spiritual warfare and exorcisms.

THEO 313 The Church of Christ: This course on Ecclesiology (the study of the Church) will look at the characteristics of the Catholic Church, the Bride and Body of Our Lord. The course explores the origins of the Church in Sacred Scripture and then presents the features of the Church under the Four Marks: One, Holy, Catholic and Apostolic. It covers the importance of the Church for salvation, the nature of the hierarchy and the laity, the distinction in the Church between what is pure and what is tainted, and the connection between the Mystical Body and the Eucharistic Body of Christ. Recommended prerequisites: *College Apologetics, Salvation History and Sacred Liturgy*.

THEO 314 Church History: The history of the Catholic Church is the greatest story never told. Catholicism has shaped global history on a scale unequaled by any other institution. From Biblical times until today; the Church has a history filled with saints, sinners and many great adventures. This course provides a broad overview of the history of the Catholic Church.

THEO 315 C.S. Lewis: C.S. Lewis is considered one of the greatest Christian writers of the twentieth century. His books include *Mere Christianity*, *The Great Divorce* and *The Narnia Chronicles*. Each semester course covers at least one of his major works or excerpts from a number of them.

THEO 317 The Trinity: The core mystery of the Catholic faith, the lodestar of theological inquiry, is the doctrine of the Trinity. The class will cover Trinitarian heresies, the psychological model according to Thomas Aquinas, the framework of the Trinitarian notions, the filioque controversy and contemporary

magisterial applications of Trinitarian theology to current issues.

THEO 318 Catholic Converts: All Christians are called to conversion. To understand our own call to conversion, this course looks at some of the most famous converts of antiquity, e.g. St. Paul, St. Augustine, those of the more recent past, e.g. St. Robert Southwell, St. Elizabeth Ann Seton, Bl. Cardinal Newman, and those of the past century, e.g. Thomas Merton, Dorothy Day, Takashi Nagai.

THEO 319 Islam, Jesus, and the Victory of Mary: The course, a General Theology Elective, is a reflection on the three major world-views today: Christianity, Islam and Secularism. Moving beyond the prejudices of today, students will thoughtfully engage each world-view according to its own precepts. From this perspective, students can then enter into a critical discussion about where these world-views differ.

Moral Theology Electives

THEO 330 Theology of the Body: log

THEO 331 Medical Ethics: This course is an introduction to biomedical ethics. It covers basic ethical theories, the meaning of the human person, human suffering and particular moral issues in the medical field, especially the beginning and end of life issues. Specific virtues necessary for those involved in the healthcare field will also be covered. This course is recommended for those entering the health care field. Recommended prerequisite: *Virtue: The Art of Happiness*.

THEO 332 Faith and Politics: Many Americans believe that faith and politics ought to have nothing to do with one another, but as Catholics we hold that our relationship with Christ and his Church should permeate every aspect of our lives, including our lives as citizens. This course covers the themes of Catholic Social Teaching, issues such as economics, voting, warfare, torture, civil marriage and the environment. Recommended prerequisite: *Virtue: The Art of Happiness*.

Advanced Courses

THEO 400 Catechetical Methodology: Where the other courses offer an education in what we believe; this course explains how our beliefs are to be taught to others. Using the Catholic Church's documents on catechesis and other resources, the course provides guidelines and practical applications of teaching the Catholic faith to others. Prerequisite: *Completion of catechetical core courses*.

THEO 401 Theological Tutorial: Students who have completed the catechetical certification and are working toward receiving a Master Catechist certificate may take a one-semester directed study on a topic agreed to between the teacher and student. The study will require the completion of an academic essay that will be submitted for possible publication in *Thesauri Ecclesiae*. Depending on the topic, the course can fulfill a philosophy, theology or moral theology elective requirement. The course, based on the Oxford Tutorial model, is especially recommended for a person thinking of entering a master in theology program or discerning a religious vocation. The Theological Tutorial is a required activity of the Young Catholic Scholars program. Prerequisite: *Completion of catechetical core courses*.

Humanitas

Nascantur In Admiracione

"Let them be born in wonder"

Vision and Purpose

"And he said to them, 'Therefore every scribe who has been trained for the kingdom of heaven is like a householder who brings out of his treasure what is new and what is old.'" Mt 13:52

The Catholic Church has long recognized the importance of higher education and has seen the importance of being present in all facets of university life.¹ The presence of the Church in the university is an essential aspect of the Church's mission of evangelization and formation of young people in the *"diakonia of truth."* Throughout the centuries, the Church has expressed this service to the university in a variety of ways.

Many of the great universities, some that still operate today, find their roots in schools created by bishops and monastic communities in the Middle Ages. In the Nineteenth century, Blessed John Henry Newman explored the purpose and goals of a university in his work, *The Idea of a University*. In the United States, bishops and religious orders founded colleges and universities to form and educate young adults and prepare them for secular professions.

Humanitas is an educational experience that is deeply rooted in the long standing mission of the Church to educate young people. Its purpose is to provide an experience that combines the best of a Catholic and liberal arts education, a Great Books course of study, and the community aspects of Oxford University's collegiate system without losing out on the many opportunities available at a large secular university. It is an educational experience that is both Catholic and "catholic"; Catholic in the faith and "catholic" in the sense of providing a universal education that is both true and beautiful.

Humanitas is a two-year program of study, formation, and experiences offered to KU students. Working alongside the University of Kansas, the Saint Lawrence Institute for Faith and Culture has created a unique learning experience, guiding students to understand what it means to truly flourish as human persons. This is done through a combination of liberal arts courses at KU, a four course series on the Great Books, and Catholic theology courses at Saint Lawrence. Combined, they create a program of study that is integrated, human and Catholic; an education that is broad, deep, and thorough, one that will form the basis of a lifetime of learning. The program also includes retreats, spiritual direction, social activities, and trips to the mountains of Colorado and a pilgrimage to Florence and Rome.

1. "The University, and, more widely, university culture, constitute a reality of decisive importance. In this field, vital questions are at stake and profound cultural changes present new challenges. The Church owes it to herself to advert to them in her mission of proclaiming the Gospel." Pontifical Councils for Catholic Education, Pontifical Council for the Laity, Pontifical Council for Culture, *The Presence of the Church in the University and in University Culture*. Foreword. 1994.

Current Challenges

Today, a young person is presented with a wide variety of choices when considering where to go to college. The choices range from small liberal arts colleges with a fixed curriculum to large research universities with a large variety of majors. A student can choose between private, Catholic, and state schools. Each learning experience has strengths and weaknesses.

Private and Catholic colleges offer small class sizes and close interaction with professors but can be cost-prohibitive and offer a limited number of majors. They can insulate students and cut them off from diverse thought. Great Books programs bring students into a centuries-long conversation with some of history's greatest thinkers but when read without the proper guide they can lead to a relativist understanding of truth. Large state universities offer a wide variety of majors and are less expensive than private education, but they can be places where one can easily become lost in the crowd and can be difficult places for students to maintain their faith.

The challenges facing post-secondary education are well known. University administrators are concerned with financial sustainability. Parents and students are alarmed at the fast-rising cost of education and the long-lasting debt that follows. Technology and for-profit universities are changing the way students are educated. A greater emphasis on research has led to the detriment of classroom teaching, and with an increased interest in practical job training there has been a marked decline in interest in the liberal arts.

Rather than understanding itself as a common community of scholars and students, the modern university has become a group of competitors fighting for a shrinking pool of students and financial resources. As universities face budgetary difficulties, they become more dependent on outside funding, much of which comes from research grants. Specialization and fragmentation are the marks of almost every field of study. Undergraduate education, especially in the liberal arts, is marginalized because the financial resources available in these fields pale in comparison to the funds available for scientific research. The term "crisis" is often used when discussing the current state of higher education. The modern university model is in crisis.

Yet, recognizing that the original meaning of crisis is "opportunity," we believe that the current moment offers an opportunity. Many factors, positive and negative, have led us to believe that this is an opportune time to inaugurate a new way of educating university students. By bringing out what is old from the "treasure" of the Church and applying it to current realities, we believe we are presenting a new vision and model of Catholic higher education; a vision that combines the best of all the various models of higher education available today, one that is comprehensive in scope but also sustainable and affordable. One in which the strengths of the various models of higher education are emphasized while supplementing their weaknesses.

Today there is new hope as many people recognize the impoverishment of education. Professors, administrators, students and many others outside of academia are seeing the need to bring back the wisdom of the Classics, most especially through a study of the Great Books. Many are recognizing the danger of turning universities into places of specialized professional training rather than places of higher learning. Catholics are looking for new and sustainable ways to evangelize and form young people in the faith. All of these challenges have created an opportunity to re-imagine a new form of education.

The Origin of the Name "Humanitas"

One of the most important decision we had to make as we began was to find a name that would be an accurate and sufficient description of what this educational experience encompasses. In the midst of our discernment, Pope Benedict XVI gave a lecture to the academic community in Prague. It was in his talk that we found a name most fitting:

From the time of Plato, education has been not merely the accumulation of knowledge or skills, but *paideia*, human formation in the treasures of an intellectual tradition directed to a virtuous life. While the great universities springing up throughout Europe during the middle ages aimed with confidence at the ideal of a synthesis of all knowledge, it was always in the service of an authentic ***humanitas***, the perfection of the individual within the unity of a well-ordered society. And likewise today: once young people's understanding of the fullness and unity of truth has been awakened, they relish the discovery that the question of what they can know opens up the vast adventure of how they ought to be and what they ought to do.²

Blessed John Henry Newman: Our Guide and Inspiration

Blessed John Henry Cardinal Newman (1801-1890) is one of the patrons of the Saint Lawrence Institute for Faith and Culture. He was a man of great faith who combined sanctity, intellect and pastoral activity all in service to Jesus Christ and the Church. Cardinal Newman considered his entire life to be one dedicated to education. From his time at Oxford as a student and as a tutor, until the end of his life, Newman's great passion was education.

In his homily during the Beatification Mass for Blessed John Henry Newman, Pope Benedict XVI said of him:

His insights into the relationship between faith and reason, into the vital place of revealed religion in civilized society, and into the need for a broadly-based and wide-ranging approach to education...continue to inspire and enlighten many all over the world. I would like to pay particular tribute to his vision for education...Firmly opposed to any reductive or utilitarian approach, he sought to achieve an educational environment in which intellectual training, moral discipline and religious commitment would come together.³

Cardinal Newman recognized that the modern crisis of faith and the modern crisis of education are both rooted in the same thing: a narrow idea of the mind. As he took on the task of creating a Catholic university in Ireland, Newman compiled his thoughts and sermons in *The Idea of a University*. There he defends the value of the liberal arts and the importance of developing a truly "catholic" education, one that develops all aspects of the mind.

2. Pope Benedict XVI, *Meeting with Members of the Academic Community*, September 27, 2009.

3. Pope Benedict XVI, *Homily for the Beatification of Blessed John Henry Newman*, September 19, 2010.

The Idea of a University was occasioned by two major developments that were a result of this narrower understanding of human reason: the turn against the Classics and the rejection of religion as an academic subject. A university education that neglected the Classics and theology, was not only an impoverished education, it was not a truly universal and complete education. *The Idea of a University*, along with another of his works on education, *Rise and Progress of Universities*, provide the foundation for the ideals and many of the practical aspects of *Humanitas*.

The thought of John Henry Newman is perhaps more relevant in the twenty-first century than it was in the nineteenth. Along with the challenges Newman faced, we are experiencing rapidly growing technological changes, the growth in popularity of atheistic philosophy and the almost total eclipse of religion in university culture. Even more than before, Newman stands as a beacon of light showing us the way to something greater. *Humanitas* seeks to adapt the thought of Newman to his contemporary situation, bringing his ideas to life.

The Philosophy of Humanitas

On the night before the opening of the Catholic University of Ireland, John Henry Newman gathered his young charges together and explained what they were there for. They were at the university to prepare themselves for their respective professions, but he said that they were also there for much more. He went on to explain that, while a university would certainly prepare them well for a career, their education would also help them to become better men.

A university education, by its nature, is meant to be *universal* in its breadth and depth of knowledge and formation, a “School of Universal Learning.”⁴ The *Humanitas* program seeks to provide a universal educational experience in the tradition that Cardinal Newman had in mind, an education that is liberal, integrated and Catholic. One that prepares students for their various future professions but also helps them to become the men and women they are called to be.

Newman divided the history of the Church’s education of youth into three eras: the ancient, medieval and modern. He assigned each era to three great founders of religious orders. In the first, Saint Benedict and the Benedictines promoted a poetic mode of learning. Saint Dominic and the Dominicans in the medieval period developed a scientific mode of thought based on theoretical reasoning. Saint Ignatius of Loyola and the Jesuits, in the modern era, followed both with an education associated with practical wisdom and the virtue of prudence. Newman writes of the Church,

Instead of passing from one stage of life to another, she has carried her youth and middle age along with her, on to her latest time. She has not changed possessions, but accumulated them, and has brought out of her treasure-house, according to the occasion, things new and old. She did not lose Benedict by finding Dominic; and she has still both Benedict and Dominic at home, though she has become the mother of Ignatius. Imagination, Science, Prudence, all are good, and she has them all.⁵

4. John Henry Newman, *Rise and Progress of Universities and Benedictine Essays*. Notre Dame, IN: Notre Dame Press, 2001. p.6.

5. Newman, *Rise and Progress*, p.368-9.

Humanitas provides an education that features all three modes of knowledge: poetic, scientific and prudential. Students receive an education that is liberal, integrated, and Catholic, one that is grounded in the great intellectual Western tradition. While it will certainly prepare them for a professional career, it is meant to be something much more.

A Liberal Education

A liberal education is one that cultivates a person's true freedom. It is not liberal in the political sense as opposed to conservative, or liberal as a term that describes modernity. It is liberal in the sense that it is an education that liberates. Liberal education educates a person for his own good, not for the good of something else. It is what the Scholastics would describe as the *bona non utilia sed honesta*, goods that are desirable in themselves, as opposed to being mere means to serve another end. A liberal education "liberates" and educates one in what it means to truly flourish as a human person.

Students in the *Humanitas* program nourish their minds. By studying a broad but unified set of ideas, students learn to exercise reason properly and express themselves with clarity. While the learning that takes place is not meant to serve any purpose beyond itself, students will learn skills that will benefit them in any profession they may enter.

The liberal arts provide a framework for success in any further study or work. It gives students some of the most important skills needed to be successful leaders in all fields including business, law, journalism, politics, and science. Students will not just learn what to think but also how to think. A liberal arts education helps students to think logically and to express ideas clearly. These are skills that will benefit a person in any human endeavor.

An Integrated Education

Humanitas also finds inspiration in the *Pearson Integrated Humanities Program (IHP)* that began at the University of Kansas in the 1970s. The *Humanitas* program's motto "nascantur in admiratione," (let them be born in wonder) was also the motto of the *IHP*. Taught by three KU professors, John Senior, Frank Nelick and Dennis Quinn, the *IHP* was a two-year program of studies that focused on the Classics but also taught much more. The program's goal was to help the students through a unique educational experience to "be born in wonder." In a brief article, John Senior explained the meaning of the word "integrated":

A modern university is a collection of subjects loosely united by the demands of business and the professions for trained personnel and arranged for the convenience of its administrators.

However, the great tradition in philosophy has held that knowledge is analogous, that is one integral structure having many parts but moving together and arranged from within by its intrinsic nature.⁶

6. John Senior. *Integrated Humanities Program: A Definition*. <http://classicalhomeschooling.com/classical-homeschooling-second-issue/integrated-humanities-program-a-definition>

A state university provides a great opportunity for learning but students can be overwhelmed by the number of choices offered. While advisors are available to explain what is needed to complete each program of study, they must remain fairly neutral in directing a student in what field he should study. In the end, students are left to drown in a sea of almost endless choices that paralyze them into indecision or force them to quickly jump into a specialized discipline. In the words of Fr. James V. Schall, S.J., “the average university campus may come closer to the Tower of Babel than to the Seat of Wisdom.”⁷ This can create great difficulties, for rare are the eighteen year-old freshmen who know for sure what life-long careers they would like to have.

Robert Hutchins, past Chancellor of The University of Chicago, insightfully compares the modern model of higher education to the reading of an encyclopedia. He wrote,

The modern university may be compared with an encyclopedia. The encyclopedia contains many truths. It may consist of nothing else. But its unity can be found only in its alphabetical arrangement. The university is much the same case. It has departments running from art to zoology; but neither the student nor the professors know what is the relation of one departmental truth to another, or what the relation of departmental truths to those in the domain of another department may be.⁸

Humanitas integrates three important areas of study; the liberal arts, the Great Books, and theology. It provides the foundation of a universal and liberal arts education, an education of the whole person. It offers an education that integrates the poetic, the scientific, and the practical, an education that strengthens the mind, the body, and the soul.

A Catholic Education

Humanitas provides an education that is “catholic” in the breadth of its knowledge, but also Catholic in its presentation of the faith. As Pope John Paul II wrote, “faith and reason are like two wings on which the human spirit rises to the contemplation of truth.”⁹ Faith and reason mutually support each other. The object of faith is understood with the help of reason and reason is capable of seeing much more with the eyes of faith.

Contrary to those who see religion as something that weakens the human mind, we profess the opposite; the “truth is that only in the mystery of the incarnate Word does the mystery of man take on light. . . . Christ, the final Adam, by the revelation of the mystery of the Father and His love, fully reveals man to

7. James V. Schall. *Another Sort of Learning: Selected Contrary Essays on the Completion of Our Knowing, Or How to Finally Acquire an Education While Still in College, or Anywhere Else...* San Francisco, CA: Ignatius, 1998. p.48.

8. Robert Maynard Hutchins. *The Higher Learning in America*. New Haven, CT: Yale University Press, 1962. p.95.

9. *Fides et Ratio*, Prologue.

man himself and makes his supreme calling clear.”¹⁰ We stand with John Henry Newman who saw the study of theology as an important aspect a university education. He wrote, “In a word, Religious Truth is not only a portion, but a condition of general knowledge. To blot it out is nothing short, if I may speak, of unraveling the web of University Teaching.”¹¹

Students in the *Humanitas* program are immersed in a theological education that is rooted in the scientific method of Saint Thomas Aquinas. Studying a curriculum based on the four pillars of the Catechism of the Catholic Church, they appropriate the faith through an advanced level of study. In addition to the study of theology, students are offered spiritual direction, retreats and the celebration of the Sacred Liturgy. Combined, these help to deepen the students’ understanding of the world, humanity, and themselves.

Why?

For some people, certain questions remain. Why offer this at a secular university? Wouldn’t this be more effective at a small Catholic college? Why are you concerned about subjects other than Catholic teaching? These are good questions that deserve responses.

To the first questions, “Why offer this at a secular university like the University of Kansas?” and “Wouldn’t this be more effective at a Catholic college?” there are two responses. First, a similar program, the *Pearson Integrated Humanities Program*, existed at the same university. While criticized by some people outside the program, it was highly praised by many who went through it and who considered it a life-changing experience. We recognize that there is still a need and a desire to bring back some of the things the *IHP* was able to do decades ago.

Second, we claim that it is exactly at a place like KU, where there is a large state university and an active Catholic campus center, that the vision of John Henry Newman can best be lived out today. Newman saw the strengths in the Oxford model that combined an intellectual education of a university with the moral and pastoral training of a residential college. Professors taught at the university while tutors and others provided education and formation at the colleges. While autonomous and distinct, the university and colleges were never completely separate.

In the *Humanitas* program, the university is responsible for most of the academic courses while the staff of *Humanitas* provides the integration of knowledge as well as the moral and spiritual formation of the students. Saint Lawrence takes on the role of the college to the larger university. In this model, both the university and the Catholic campus center are given the autonomy necessary to carry out their respective distinct but complimentary responsibilities.

To those who question why we are concerned about subjects other than Catholic teaching, our response is that we stand in the long line of Christian thinkers who recognize that any seminal aspect of truth or beauty, wherever it is found, is related to the Word who proclaimed himself as Truth. As it was declared

10. *Gaudium et Spes*, §22.

11. John Henry Newman. *The Idea of University*. Notre Dame, IN: University of Notre Dame Press, 1992. p.52-53

at the First Vatican Council, “the same God who reveals the mysteries and bestows the gift of faith has also placed in the human spirit the light of reason. This God could not deny himself, nor could the truth ever contradict the truth.”¹²

Pope Benedict XVI reaffirmed this point in his Regensburg University address when he spoke about the Gospel of Saint John. Saint John began the prologue of his Gospel with the words, “In the beginning was the Word (GK: logos).” Pope Benedict pointed out, “Logos means both reason and word – a reason which is creative and capable of self-communication, precisely as reason.”¹³ Since all of creation was brought forth through this “logos,” who is the fullness of Truth, this presence is reflected in all of creation and in all human endeavors, including the work of a university.

The Features of Humanitas

The *Humanitas* program seeks to provide an experience that combines the best of the various models of higher education. Through a combination of courses and experiences, students are offered a unique opportunity, guiding them to understand what it means to truly flourish as human persons. Components of the program include academic courses at the University of Kansas, study of the Great Books, theological courses, and other experiences that will help students to be reborn in wonder.

The University of Kansas provides the core courses of a liberal arts education, the Saint Lawrence Institute for Faith and Culture provides the Great Books courses and the theological formation. Following the Oxford University model of education, the Saint Lawrence Catholic Campus Center acts as the smaller college connected to the large university. It provides the place of community, formation and the integration of all the varied aspects of the experience while the University of Kansas provides most of the academic coursework.

Community Life

A story is told of John Senior, one of founders of the *IHP* at the University of Kansas. A young man approaching graduation was in a state of panic so he visits Dr. Senior in his office. There he shares with his teacher that, “[I] was worried that I had no real education, that the four years was for nothing.” John Senior calmly responded to his concern by saying, “You have the rest of your life for education and reading, but you came here for friendship.”¹⁴ Friendship is one of the necessary components of a good life and is an essential component of Humanitas. Humanitas is a community of friends grounded in the experience of truth, goodness and beauty.

12. First Vatican Ecumenical Council, Dogmatic Constitution on the Catholic Faith. *Dei Filius* IV: DS 3017.

13. Benedict XVI. "Faith and Reason and the University: Memories and Reflections," Regensburg University, Regensburg, Germany. September 12, 2006. http://www.vatican.va/holy_father/benedict_xvi/speeches/2006/september/documents/hf_ben-xvi_spe_20060912_university-regensburg_en.html

14. Scott Bloch. "Tilting at Giants on the Hill: Bloodsports in the Poetic Mode," in *The John Senior Colloquium*. Hubert, OK: Our Lady of Clear Creek Abbey, 2013. p.69

John Henry Newman was formed by his experiences at Oxford University and developed his idea of a university on the Oxford model that combined the larger university with smaller college communities. The *Humanitas* program provides students the benefits of attending a large, internationally renowned university while also belonging to the smaller community of the Saint Lawrence Catholic Campus Center. Saint Lawrence acts as a college, offering the students a community of friends and mentors, giving them opportunities to socialize, play sports, and engage in many other activities that are a part of a college student's experience.

Two Catholic households, one for men and one for women, are in the planning stages. Based on the Oxford University model, the households offer a collegiate style of living that promotes a unique way of learning. Each house will have its own patron saint, its own spiritual and social rules, and a chosen community service outreach.

Religious Activities

Students in the program live the sacred liturgical year. They commit to a regular schedule of prayer and participate in the sacred liturgical life at Saint Lawrence. Each year the students participate in a Holy Week retreat. Priests and Religious Sisters are also available for Spiritual Direction.

Travel

There are two official travel opportunities for *Humanitas* students. Each year begins with a trip to Colorado in August, providing an opportunity to strengthen the community and introduce the students to the program. Every other year, students and faculty travel in May to Rome and Florence. Shorter travel experiences like stargazing, pilgrimages to the shrine of Saint Rose Philippine Duchesne and horseback riding at Prairie Star Ranch are an essential part of the *Humanitas* experience.

Suggested Course of Study

Great Books	The Hero	The Storyteller	The Philosopher	The Pilgrim
Foreign Language	Latin I	Latin II	Latin III	
Guided KU Core	Medieval History	Intro. to Ethics	History of Western Art	Ancient Philosophy
Other KU Courses	2-3 courses fulfilling KU core and/or major requirements	2-3 courses fulfilling KU core and/or major requirements	2-3 courses fulfilling KU core and/or major requirements	2-3 courses fulfilling KU core and/or major requirements
Sunday Theology Lectures	College Apologetics Virtue	Sacred Liturgy Elective	Catholic Philosophy Elective	Salvation History Tutorial
Travel	Colorado		Colorado	Rome

Course Descriptions

COURSES AT THE UNIVERSITY OF KANSAS

Through coordination within the Saint Lawrence Institute for Faith and Culture, students are guided through the Core Curriculum at KU. The required core courses allow students to acquire a genuine body of core knowledge, a body of knowledge that should be known for its own sake. Students take courses in a variety of disciplines that provide the foundation of a liberal arts education. Students also take Latin or Italian up to the fourth semester.

Guided KU Core Courses:

HIST 108 Medieval History: The history of Europe from the Barbarian Invasions to the beginning of the 16th century. (3) Fall Semester. *Satisfies KU Core Goal 1 Outcome 1 (GE11); Humanities (H); Historical Studies (HT).*

HA 100 Introduction to Western Art History: A chronological survey of Western art and architecture, including the ancient Near East, Europe from antiquity to the present, and North America from the colonial period to the present. The course emphasizes major historical and cultural developments, analyzes key art works and monuments, and introduces basic art historical principles and analytical methods. (3) Fall or Spring Semester. *Satisfies KU Core Goal 4 Outcome 2 (AE42); Goal 3 Social Sciences (GE3S); Social Science (S); Culture & Society PC.*

PHIL 160 Introduction to Ethics: An introductory study of the nature of morality and of philosophical bases for the assessment of actions, agents, and institutions. Special emphasis will be placed upon the views of such important philosophers as Aristotle, Hume, Kant, and Mill. Some attention will be paid to applications of moral theory to practice. (3) Fall or Spring Semester. *Satisfies KU Core Goal 5 Outcome 1 (AE51); Goal 1 Outcome 1 (GE11); Goal 3 Arts and Humanities (GE3H); Humanities (H); Philosophy & Religion (HR).*

PHIL 384 Ancient Philosophy: A survey of the thought of the principal philosophers of ancient Greece, with emphasis on the pre-Socratics, Plato, and Aristotle. (3) Fall Semester. *Satisfies KU Core Goal 3 Arts and Humanities (GE3H); Humanities (H); Philosophy & Religion (HR).*

Foreign Language Requirement:

LAT 104/105 Latin 108/109: The basic essentials of the Latin language with selected readings. (10) Fall and Spring Semesters

LAT 112 Readings in Latin Literature: (3) Systematic grammar review and selected texts from Caesar, Catullus, and Horace, with attention to literary interpretation and historical background. Prerequisite: LAT 108, LAT 109, placement score of 46-60, or permission of instructor.

COURSES IN THE GREAT BOOKS AT ST. LAWRENCE

The Saint Lawrence Institute for Faith and Culture offers four three-hour credit courses based on a “Great Books” program. These courses fulfill general elective requirements at KU. Known also as the “Great Books Symposium,” the four course series is more than the completion of a reading list. It is also a series of activities that turn the mind’s eye towards wonder at the permanent things. The titles of the four courses; *The Hero*, *The Storyteller*, *The Philosopher* and *The Pilgrim* give a sense of the content of the courses. While the Transcendentals are inseparable, each course might be seen as an introduction to their particular mystery. In *The Hero*, students are introduced in Achilles and his descendants to the Beautiful. In *The Storyteller*, students travel with Odysseus, Chaucer, and others through many cities throughout history in pursuit of the Good. In *The Philosopher*, students join Socrates, Plato, Cicero, St. Thomas More, et al. in the life-long pursuit of the Truth. Finally, in *The Pilgrim*, students hear the call of St. Augustine and with him realize that we are called by and through Beauty, Goodness, and Truth to Unity.

GS 298 SL The Hero: We all search for heroes. The unlettered must be satisfied with those they find haphazardly in their mundane lives. Through remembrance of the past, in its literature, poems, and songs, the *Humanitas* student discovers the great heroes of the Western tradition. With the Greeks, we shall find the first spark of magnanimity glowing between Achilles and Priam on a still and mournful night. From there, we shall witness in Oedipus and Aeneas the development of the hero to the self-sacrificing champion of the polity. With Roland, we shall see the difficult birth of the Christian hero which culminates in Sir Gawain's battle with temptation. Then, with Don Quixote and Hamlet, we shall explore the problem of authentic heroism in a world after the decline of Christendom. (3) Fall Semester.

GS 298 SL The Storyteller: In "The Hero", we sought for man's fulfillment in the individual. Not satisfied in this, we cast a wider net and look at the intricate lives of men and women with each other. Husband and wife, mother and father, sons and daughters, friends and enemies. We explore all the complicated relationships that make us who we are. In the terms of the Jewish philosopher Martin Buber, we move from the hero's I-It experience of reality to the I-Thou of the storyteller. There can be no Odysseus without a Penelope; Chaucer without a Wife of Bath; Brutus without a Caesar. (3) Spring Semester.

GS 298 SL The Philosopher: Dissatisfied with our quest for man's fulfillment both in himself and in his fellow man, we begin to cast about in search of wisdom *qua* wisdom. In doing so, we begin—as once was done for centuries—in the fables of Aesop before the philosophy of Plato. We then examine the development of Stoicism into Christian philosophy with Cicero and Boethius. And in Machiavelli and St. Thomas More, we examine the divergent seeds of Christian Humanism and the Enlightenment. Finally, in Jane Austen, we look at the practical application of philosophy in life. (3) Fall Semester.

GS 298 SL The Pilgrim: In this last of our courses in the Great Books, we take up the journey begun in "The Philosopher" on the road to wisdom, discovering there is One Who is The Way, The Truth, and The Life. And while the gate is narrow, there are many paths the pilgrim might take. We journey along a few of these paths, with St. Augustine, Charlemagne, Dante, and Dostoyevsky. Finally, to cap our experience, we read Shakespeare's masterful *Much Ado About Nothing*, a play that combines all our themes and allows us to laugh at this foolish creature—man—who discovers that death is not the end of his story. (3) Spring Semester.

Great Books Curriculum

The Hero	<i>Iliad</i>	<i>Oedipus Rex</i>	<i>Hamlet</i>	<i>Song of Roland</i>
	<i>Aeneid</i>			<i>Sir Gawain & the Green Knight</i>
	<i>Don Quixote</i>			Select Speeches of Cicero, Lincoln, Churchill
The Storyteller	<i>Odyssey</i>	<i>Peer Gynt</i>	<i>Julius Caesar & King Lear</i>	<i>Selections from Herodotus, Thucydides, Plutarch, Caesar, Livy, Villehardouin, Geoffrey of Monmouth, Poe, Coleridge, etc.</i>
	<i>Canterbury Tales</i>			
	<i>Death Comes for the Archbishop</i>			
The Philosopher	<i>Apology, Crito, Republic</i>	<i>Clouds</i>	<i>The Tempest</i>	Aesop
	<i>On Duties</i>			<i>The Prince</i>
	<i>Consolation of Philosophy</i>			<i>Utopia</i>
	<i>Sense & Sensibility</i>			
The Pilgrim	<i>Confessions</i>	<i>Alcestis</i>	<i>Much Ado About Nothing</i>	<i>Two Lives of Charlemagne</i>
	<i>Divine Comedy</i>			<i>Second Shepherd's Play</i>
	<i>The Brothers Karamazov</i>			

COURSES IN THEOLOGY AT ST. LAWRENCE

Students that participate in the program have the opportunity to grow in knowledge of the Catholic faith through philosophical and theological courses offered at Saint Lawrence. Most of the courses are offered on Sunday nights, allowing students to learn about the Catholic faith without conflicting with their courses at KU. Students in the *Humanitas* program work toward recognition as *Young Catholic Scholars* and have the opportunity to submit papers for publication in the Institute's Journal, *Thesauri Ecclesiae*.

CATH 101 College Apologetics: Have you ever been challenged about some aspect of your Catholic faith? Have you ever wondered about the reasons for our beliefs? The attitude of secular society towards religion in general, and Catholicism in particular, continues to grow more aggressive and hostile. The great variety of other worldviews, religions and denominations also presents a complex challenge to the devout Catholic. Nowhere is this more evident than in the University setting, where the faith is frequently challenged. This course aids students in articulating and defending their Catholic beliefs, especially much-disputed topics. This course will also arm students on how to articulate the faith to specific audiences such as Protestants, Muslims and atheists. Fall Semester

CATH 102 Salvation History: Would you like to understand the Bible better? Many Catholics find they are unfamiliar with and intimidated by the Scriptures. Yet the Church encourages the faithful to study and meditate on the Word of God. *Salvation History* will serve as an introduction to the overall structure of the Bible, following the historical narrative from Adam and Eve, through the Patriarchs, the Exodus, the establishment of the Davidic Kingdom, the Exile, and the Coming of Christ. In this way we will make apparent the continuity between the faith-community of the Old and New Testaments and the Catholic Church of today. Fall Semester

CATH 210 Sacred Liturgy: The Sacred Liturgy is the primary place where disciples of Jesus Christ encounter God the Father in union with the Holy Spirit. A proper understanding of the Sacred Liturgy is essential for anyone who seeks to follow Jesus Christ and receive the Sacraments more efficaciously. What is behind the way we worship? It will explore the Jewish roots of worship, the Sacraments, the liturgical year, the various rites of the Church and Church architecture. The Sacraments will be discussed from a sacred liturgical perspective with a special emphasis on the Eucharist. Spring Semester

CATH 230 Virtue, the Art of Happiness: Do you want to be happy? Only in the virtuous life does one find fulfillment. In this overview of Catholic morality, we will first explore what is meant by human happiness and fulfillment, and then how this happiness is attained by the possession of the Cardinal and Theological virtues. The course will involve a discussion of a wide range of topics, including: the role of conscience, happiness, social justice, the certainty of faith and the nature of love. Spring Semester

CPHIL 310 Philosophy: The Love of Wisdom: While philosophy and theology are two distinct fields of study, there is a great unity between them and a harmony between faith and reason. Philosophy sharpens the mind, promotes wonder at the strangeness and beauty of the universe, facilitates dialogue with non-believers and, most importantly, leads to a greater understanding of God. This class will provide an introduction to the four major philosophical sciences, Metaphysics, Epistemology, Logic and Ethics, and will demonstrate how each can be used to demonstrate God=s existence, and to clarify what we believe by faith. Spring Semester

THEO 401 Theological Tutorial: Students who have completed the catechetical certification and are working toward receiving a Master Catechist certificate take a one-semester directed study on a topic agreed to between the tutor and student. The study will require the completion of an academic essay that will be submitted for possible publication in *Thesauri Ecclesiae*. Depending on the topic, the course can fulfill a philosophy, theology or moral theology elective requirement. *Theological Tutorial* is a required activity of the Young Catholic Scholars program. Prerequisite: Completion of catechetical core courses. Fall or Spring Semester

Two Theology Electives: See the pages 7-9 (Academic Catalog) for descriptions of elective courses.

The KU Core & Humanitas

Without the new KU Core and the possibilities inherent in it the *Humanitas* program could not exist. That said, we believe that the five courses we have selected to fulfill the freshman and sophomore year portions of the KU Core are a jewel hidden in plain sight. These, when taken in conjunction with our Great Books and theology courses, constitute the essence of a Catholic, liberal arts education.

Goal 1: Critical Thinking and Quantitative Literacy

Learning Outcome 1: HIST 108 Medieval History

Learning Outcome 2: 1 course *or* ACT \geq 26 / SAT \geq 600 / Math Placement Exam \geq 3

Goal 2: Communication

Learning Outcome 1:

Completing 1 of 2 courses: ACT \geq 27 / SAT \geq 600 / AP \geq 3

Completing 2 of 2 courses: AP \geq 4

Learning Outcome 2: COMS 130 Speaker-Audience Communication

Exemption: 2 HS courses in speech or debate (B or higher)

Goal 3: Breadth of Knowledge

Learning Outcome: **PHIL 384 Ancient Philosophy**

1 course in Natural Sciences

1 course in Social Sciences

Goal 4: Culture & Diversity [Sophomore to Senior Year Goal]

Learning Outcome 1: 1 course

Learning Outcome 2: **HA 100 Intro. to Western Art History**

Exemption: Significant Study Abroad Experience

Goal 5: Social Responsibility & Ethics [Sophomore to Senior Year Goal]

Learning Outcome 1: PHIL 160 Intro. to Ethics

Learning Outcome 2: Alt. Break *or* Cert. for Service Learning *or* Dept. Internship/Practicum

Goal 6: Integration & Creativity [Junior & Senior Year Goal]

Learning Outcome 1: 1 course or experience

Learning Outcome 2: 1 course or experience

or a single course or experience fulfilling both Learning Outcomes